

Message Three

**God Making a Covenant
with Abraham concerning the Promised Land
and Bringing His People out of Egypt
into a Good and Spacious Land**

Scripture Reading: Gen. 12:7; 13:14-15; 15:6-21; Exo. 3:7-8, 10, 17

- I. In order to strengthen the faith of Abraham to believe God for the promise concerning the land, God was compelled to confirm His promise to Abraham concerning the land by making a covenant with him—Gen 12:7; 13:14-17; 15:6-21:**
- A. In order to fulfill His purpose, God needed not only the seed (v. 5) but also the land (v. 7):
 - 1. The land is the place where God's people can have rest and where they can defeat God's enemies, establish God's kingdom, and build God's habitation that God may be expressed and represented on this rebellious earth.
 - 2. Once again God confirmed that He would give the land of Canaan to Abraham and to his seed—12:7; 13:14-15.
 - B. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace, not through Abraham's effort in the flesh—15:18-21.
 - C. The extraordinary way in which God enacted the covenant implies the way in which Abraham would fulfill God's eternal purpose—Eph. 3:10; Gen. 15:8-21:
 - 1. God made his covenant with Abraham through the crucified and resurrected Christ—vv. 9-10:
 - a. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected Christ—v. 9; John 12:24; Rev. 1:18.
 - b. Christ was killed in His humanity, but He lives in His divinity—John 14:19; 1 Pet. 3:18.
 - 2. God's foretelling the sojourning, slavery, and affliction of Abraham's seed in Egypt was a confirmation that Abraham would surely have a son, and heir (Gen. 15:4) and that God in His faithfulness would keep His promise given in 12:7 and 13:14-17, to give to his seed the land from the Nile to the Euphrates (15:18).
 - 3. To enact His covenant with Abraham, God passed through the sacrifices as a smoking furnace and a flaming torch in the dark of the night—v. 17:
 - a. A furnace is for refining, and a torch is for enlightening.
 - b. This signifies that when God's called ones suffer affliction, He will come to refine and enlighten them that they may fulfill His purpose by the seed and by the land.
- II. God delivered His chosen people out of the tyranny of the Egyptians and brought them out of Egypt, the land of bondage, and into Canaan, the promised land—Exo. 3:7-8, 10, 17:**

- A. The nation of Egypt typifies the kingdom of darkness, and Pharaoh typifies Satan, the devil—Col. 1:13; 1 John 5:19b; John 12:31; Heb. 2:14-15; Rev. 12:9a:
 - 1. The world is not a source of enjoyment; it is a place of tyranny, and every aspect of the world is a form of tyranny—Gal. 4:8.
 - 2. In the world Satan is keeping God’s chosen people, those destined for the fulfillment of God’s purpose, under his usurping hand—Eph. 2:2; Luke 13:11-12:
 - a. To exist is one thing, but to exist for the divine purpose is another thing—Rom. 8:28; Eph. 1:11; 3:11; 2 Tim. 1:9.
 - b. Satan has usurped people so that they care only for their existence, not for God’s purpose in their existence—Matt. 6:25, 31-33.
- B. To bring a person out of Satan’s hand and out of the kingdom of darkness is a mighty work—12:28-29; Luke 11:21-22; Acts 26:16-18; Col. 1:13:
 - 1. For this reason, the divine revelation in the New Testament places a very high value on the preaching of the gospel—Rom. 1:16; Matt. 24:14; Mark 16:15.
 - 2. One aspect of God’s purpose in calling us is to use us to bring others out of the usurpation and tyranny of Satan and the world—Acts 26:18; Eph. 3:9.
- C. In typology, bringing the children of Israel into Canaan, a good land, signifies bringing people into the all-inclusive Christ with His unsearchable riches—v. 8; Col. 1:12:
 - 1. God wants to bring His chosen and redeemed people into the good land so that they may enjoy Christ in His all-inclusiveness for His building and His kingdom—Eph. 3:8; 2:19-22; Col. 2:6-7, 16-17; 3:11.
 - 2. We need to bring others all the way from the world into the all-inclusive Christ and help them to experience Christ in His unsearchable riches so that God may be able to establish His kingdom and have His dwelling place on earth today—Eph. 3:8; 2:21; Rom. 10:12; 14:17.
- D. The land of Canaan signifies the all-inclusive Christ in His unlimited spaciousness and universal extensiveness—Eph. 3:18; Col. 1:16-17:
 - 1. As typified by the good land, Christ is unlimited in His spaciousness—Exo. 3:8:
 - a. The land of Canaan is called *a good land*, and it is good first of all in its spaciousness—Num. 14:7-8; Exo. 3:8.
 - b. The good land was spacious, stretching from the Mediterranean Sea to the Euphrates.
 - 2. Christ is not only all-inclusive and unlimited but also universally extensive—Col. 2:16-17:
 - a. Christ is the reality of all the positive things in the universe; this makes Him extensive as well as all-inclusive.
 - b. The dimensions of Christ are the breadth, the length, the height, and the depth—the dimensions of the universe—Eph. 3:18.
 - c. The vast, immeasurable Christ is the extensive Christ, the One who is universally extensive.
 - d. Christ is our real universe, for His dimensions are the dimensions of the universe.

3. The Christ we have received is not a small, narrow, limited Christ but an all-inclusive, unlimited, extensive Christ—2:6:
 - a. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our entire being—3:17.
 - b. All the room within us should be given over to the all-inclusive Christ.